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A

CONTINUATION

OF THE

NARRATIVE

OF THE

Indian Charity-School,

BEGUN IN

LEBANON,

IN

CONNECTICUT;

NOW INCORPORATED WITH

DARTMOUTH-COLLEGE,

IN *HANOVER,*

IN THE PROVINCE OF

NEW-HAMPSHIRE.

By Eleazar Wheelock, D.D.
President of *DARTMOUTH-COLLEGE.*

HARTFORD:
Printed in the Year 1773.

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A CONTINUATION

OF THE

NARRATIVE

OF THE

Indian Charity-School, &c.

From Sept. 26, 1772, to Sept. 26, 1773.

IN the Appendix to my laſt Narrative, I gave the Public an Account of Mr. Ripley's Return from his northern Miſſion, and of his bringing eight Youths from the Caghnawaga, and two from the Loretto Tribes of Indians with him, to this School. And ſuppoſing ſome farther Account of them may be acceptable to my Readers, I ſhall add, That after ſome little

Acquaintance

Acquaintance with them, I underſtood that thoſe from Loretto were Hurons, and could ſpeak the Language of that Tribe: And by a thorough Acquaintance, Mr. Dean found that there was ſuch Affinity between their Language, and the Onoida's, which he is Maſter of, that with very little Pains, he can make himſelf ſo completely Maſter of their Language, as to be able to diſcourſe and preach to the Hurons freely in their own Tongue.

They manifeſted great Satisfaction in being here at School, and ſeem'd to be endow'd with Principles of Honor, Manhood and Benevolence, much beyond what has appeared common to the Natives; and they have made good Proficiency in the School. They ſoon began to read and write Engliſh (which an Indian may do before he can diſcourſe in that Tongue) and as they could ſpeak French well, I ordered Joſeph Verruiel, a young Frenchman, to teach them to read the French Bible.

This Verruiel came providentially from Canada to this School, almoſt two Years ago. His Father was a Lieutenant-Colonel of the Militia near Quebec, and before the taking of that Place by the Engliſh, his Circumſtances were affluent. He had ſupported this Son two Years at School, in France, but in the Siege at Quebec his Houſe was burnt, and he reduced to Poverty; whereupon he ſent for this

this Son home. This Youth had never heard of this School, when he ſat out with a Number of Frenchmen, on a Journey through the Woods from Canada to Connecticut. When he had reached theſe New-Engliſh Settlements, and had got ſufficient Evidence of Deceit in the Man they had put Confidence in to conduct them, and having no Intereſt of his own, as the reſt had, to call him further, and apprehending himſelf unſafe among a People he could not underſtand, while he was ſo much in the Hands of a bad Man, and finding ſome who had been formerly Captives in Canada, with whom he could converſe in his own Language, he ſtopped, and let his Companions go forward without him. In this Place, about Thirty-five Miles diſtant, he was informed of this School, and that he would be kindly treated, if he ſhould be admitted into it, and that no Compulſion was uſed in Matters of Religion, but all left to ſearch, and ſee, and judge for themſelves, he deſired, and obtained Admittance on Tryal.

When he came, he could ſpeak ſo much Latin that we could underſtand him, and was able to read and underſtand the moſt of the Latin Teſtament, and ſoon diſcovered himſelf to be a biggotted Papiſt, fraught with all the Prejudices againſt Proteſtaniſm which papal Artifice could inſpire. I adviſed all concerned not to enter into any warm

Debate

Debate with him on any Points of the Controverſy, nor any Thing more than propoſe Queſtions for his Conſideration. He appeared deſirous to ſearch the Matter to the Bottom, and ſee, and judge for himſelf. I procured a French Bible for him, which he had never ſeen before, more than the ſmall Abridgment which their Clergy allow to be read. He read it with great Diligence and Improvement, and ſoon began to Queſtion the Truth of many Things which he had before taken upon Truſt, with no other Ground of Belief, than the Authority of that Church, and found himſelf conſtrained to indulge the growing Suſpicion, till he renounced all the Peculiarities of the Popiſh Religion, and became a fixed and ſettled Proteſtant; on which I determined to carry him through a Courſe of Collegiate Learning at my own Expence, unleſs ſome charitable Friend ſhould find it in his Heart to contribute Aſſiſtance therein, in hopes that he may by the Grace of God, be made eminently uſeful to his miſtaken Brethren.

THESE Hurons have made good Proficiency in reading the Bible, and appear alſo to be nearly ſatisfied that their Teachers have heretofore much impoſed upon them, and that the Strength of the Popiſh Cauſe don't lie in the Power of Truth, but in that Darkneſs and profound Ignorance which they are ſo careful to bring up and hold their People in, as to a great

Part

Part of the divine Revelation; and that many Things, merely human, were impoſed, inculcated, and enjoyned upon them inſtead thereof. They expreſſed a Deſire that ſome of their young Relations might have the ſame Advantage of Inſtruction as they had; and accordingly, at their Deſire, I gave them Liberty to make a Viſit to their Friends in Canada, and invite a Number of likely Boys to return with them in the Fall to this School. Accordingly, in May they ſet out, and returned a few Days ago, and inform me that the Oppoſition of their Prieſts was ſo ſtrong, and their Artifices ſo many that they could not prevail to bring any Boys with them at preſent, but they are of Opinion that there is a growing Proſpect that a great Part of that Town will, in a little Time, be willing and glad to be inſtructed in the whole Truth which [illegible]ns their eternal Salvation. But howe[illegible]may be with Reſpect to others, I th[illegible]vident that theſe have loſt nothing in [illegible] of the Proteſtant Faith by going home.

As to thoſe eight who came with theſe from Caghnewaga, one of whom appeared to be near thirty Years old, and three more to have arrived near the Age of Manhood——After I had cloathed them decently, they ſoon began to diſcover the Indian Temper, grew impatient of Order and Government in the School, ſhew'd a great Inclination to be hunting and rambling

rambling in the Woods, not well ſatisfied with what was done for them, a Diſpoſition to make unfriendly Remarks upon any Omiſſions in any Reſpect, which could be conſtrued as evidential of, in any Meaſure, a Want of Kindneſs and Care for them; and this in Caſes, in which none but themſelves could ever have thought of ſuch an Underſtanding of them, &c. In the Beginning of March they petitioned earneſtly that I would let them make a Viſit to Sir William Johnſon; I was not ſorry for ſuch a Motion, as I apprehended they were more likely to do Hurt to Others, than get Good to themſelves, by ſtaying here. I gave them Liberty to go, and from thence to Caghnewaga, and not return again to this School; and accordingly furniſhed them with all that was neceſſary for their Journey. Theſe four left the School, March 11, and all Uneaſineſs with thoſe they left behind, at once ſubſided.

The Account they gave on their Arrival at Caghnewaga, of the Treatment given the Boys they left here, was not over friendly; however, I believe they have done the Cauſe no Hurt, eſpecially as they themſelves made ſo much better Appearance as to their Cloathing than they did when they came from Home.

Three of the Fathers of theſe Children, viz. Meſſieurs Stacy and Phillips, Fathers of the two captive Boys before-mentioned, and Sodereuſko

reoufko Father of another, all reputable in the Tribe, came here June 2d, on a Visit to their Children. Mr. Stacy brought his Wife, (who is one of the Natives) with him. And Mr. Phillips brought with him a Son, who appeared to be about 14 Years old, and who had been lately elected, and installed King of that Tribe. (This I understand to be agreeable to the Custom of the Indians, to chuse and Crown their Kings while they are young, and to have them ready to execute their Office on the Removal of their Predeceſſor.) This Son Mr. Philips promiſed to ſend to me for an Education in this School, the Lad appeared promiſing, and was deſirous to ſtay with his little Brother, and his Father would have left him, had it not been that certain Rites commonly practiſed among them, to ratify the Choice of a King, and make it more publickly known among the Tribes, yet remained to be performed, and his putting his Son out of the Way while they were conferring ſuch Honours upon him, he apprehended would be taken as an Expreſſion of Diſreſpect, and therefore he thought it not expedient to leave his Son here at that Time, but expreſſed the fulleſt Purpoſe to ſend him as ſoon as the Way ſhould be prepared for it, which I can't but conſider as a very hopeful Omen of ſome great good in reſerve for thoſe Northern Tribes.

They

They appeared well pleaſed with the Situation, and Diſpoſal of their Children here.

They gave me an Account that their Prieſt was much diſpleaſed at their ſending their Children to this School, and to that Degree that he had refuſed to Pray either for Parents or Children ſince they came away.

They alſo informed me that through the influence of the Prieſt, and the aged Grand mother, the Boy, a deſcendant from the Rev'd. Mr. Williams, (whoſe coming with Mr. Ripley was prevented by Sickneſs) was like ſtill to be detained.

The beginning of May the Rev'd. Mr. Ripley and Mr. Dean, ſat out on a Miſſion to viſit the Indians at Penobſcott, and on the Bay of Fundy, as they ſhould find Encouragement, agreeable to Repreſentations heretofore made of a Door open for Service among them.

Colonel Goldthwait Commander of the Fort at Penobſcott, informed them that for a Number of Years, and till of late there had appeared a very fair Proſpect of their receiving a Miſſionary, had one been offered to them, but now the Caſe appeared much otherwiſe; and this occaſioned through the free and unreſtrained Sale of ſpiritous Liquor among them, and the Flattery and Artifice of the Romiſh Prieſts who quiet and keep them in perfect Security

curity by a liberal Diſpenſation of Pardons of their continual Drunkenneſs, and all the ſordid vices concomitant with, and conſequent thereon; and which are reaſonably to be expected, ſo long as the Traders are under no reſtraint in ſelling, nor the Indians in buying Rum, but their want of Ability to pay for it; by which Means their Poverty and Miſery is already come upon them, Mr. Ripley ſays, beyond what he had ever ſeen before in any Inſtance. By theſe Indulgencies of their Prieſts, they were faſter than ever attached to them, though by theſe Means they were waſting and decreaſing faſt as to their Number, and appeared to be nigh, very nigh unto curſing, inſomuch that within a very few Years, according to the preſent Courſe of Things, that once numerous and formidable Tribe, which has been ſuch a ſore Scourge to the Engliſh, will be wholly Extinct.

Among theſe Mr. Ripley found an Indian of whom Colonel Goldthwait before informed him, who ſaid he belonged to a very large Tribe far Weſt of Lake Superior, which he called *Mattagneſſawack*, which lived far beyond any Communication with, or Knowledge of the Engliſh, and his Character among the Indians at Penobſcott, and the Engliſh who have been ſeveral Years acquainted with him, for Honeſty and Veracity, renders the Account which he gives worthy of more Credit, & alſo as his Accounts

counts have been invariably the ſame ever ſince he has been with them, i. e. ſince the taking of Canada by the Engliſh, a Summary of which is this, That the Country there is vaſtly Fertile—That they Plant nothing but Indian Corn, Melons, Pumpions—That Rice, Peas, Beans, Apples, Plums, Tobacco, Grapes, &c. grow ſpontaneouſly, and almoſt every Thing which he had ſeen in Canada or New-England, and all in great Plenty—That Horſes, Cows, Sheep, Goats, Buffaloes, were Natives of that Country, ran wild, and were propagated in great Abundance; alſo, the greateſt plenty of Fowls of all Sorts, as Turkies, Geeſe, Ducks, Hens, Pigeons, &c. who feed chiefly on Rice—That the Tribes of Indians were vaſtly numerous, and their Wars generally every Year—The Weapons they uſe in War, were Bows and Arrows, and a heavy Club—Their Arrows are pointed with Stone, and ſometimes poiſoned—That the Armies which met at the taking Quebec, (where he was on the ſide of the French) were but a handful compared with thoſe who commonly met in War in his Country—That when they met upon a very large Plain, where they uſed commonly to Fight, the armies were ſo large that he could not ſee from one End to the other of them.

The Account he gives of his coming into this Part of the Continent is, That he was taken Captive, and being young and able bodied,

ed, he was Sold, as is their Cuſtom to deal with ſuch, the old and decriped they kill, and thus as a Captive he was Sold, and paſs'd from Tribe to Tribe, till he got into the Hands of one who were in Connection with the French, and there became one of the Quota which that Tribe was to furniſh the French for that War, where he got Acquaintance with the Penobſcott Indians, and came Home with them when the War was over, and married one of that Tribe, by which Means he has been prevented returning to his own People, as his Wife will not Conſent to it though he has greatly deſired it.

He ſays he never heard of, nor does he ſuppoſe that his Nation, have any Notion of a Supreme Being—He ſays they have very little, or almoſt no Winter there, and tells of many and vaſtly great Tribes which he paſſed thro' before he came to Canada. He ſays the Occaſion of their War is never to defend Property, nor is there ever Occaſion for that, as they have every where ſuch Fullneſs, and Room enough for all; but it is only out of Pride to ſee which Nation have the braveſt Men.

An Indian of the *Annudoweſſan* Tribe, which is commonly at War with the *Mattegneſſawacks*, has alſo been at Penobſcott, and gives an Account ſimilar to the moſt eſſential Parts of this Relation, by which it is made yet more credible.

At

At Mr. Ripley's Desire, the Chiefs of that Tribe met together, on which occasion he had the Assistance of Capt. Fletcher, the Province Interpreter, by whom he communicated to them his Errand; after a short Consultation among themselves, they gave for Substance the following Answer, viz. After thanking him and those who sent him, they said God had taught them a way to Pray which was right, meaning the whole Popish Way of Worship, to which Religion they seemed much attached, and added, their Children would not be willing to come, and if they were, they could not get a living by it; and shewed no Inclination to send them, to which Mr. Ripley thought proper to return them a short Answer, in which he expressed the Kindness of the English in making the Offer to them, and that the Offer made them was of God—That they would be the only Sufferers by refusing it—That the English would, by their Refusal, be saved much Pains, and Expence to do them good, &c.

At this Place Mr. Ripley found an Indian Youth of the *Natic* Tribe, who had for several Years been with these and the Indians at St. *Francis*, till he is become thorough Master of the Languages of both the Tribes, which are near alike—his moral Character being very good, and there appeared a Prospect of his becoming a fine Interpreter, and a very useful Man, should he have proper Measures of Learning,

ning, Mr. Ripley invited him to come with him to this School, he complyed with the greateſt Chearfulneſs, and arrived July 28, and has conducted agreeably.

Mr. Ripley has repreſented to me that Miſſionaries among the poor Engliſh Settlers in that Quarter are employed and ſupported by that Province, viz. the *Maſſachuſetts Bay*, and that he found it quite conſiſtent with the Deſign of his Miſſion to ſerve that charitable Deſign towards thoſe Settlers alſo, and is of Opinion that they will be more likely to find acceſs to the Indians, and be more beneficial to them, conſidering the Jealouſies which their Prieſts inſpire, if they ſhould go in the Character of Engliſh Miſſionaries, and as having them for their Object, than in the Character of Miſſionaries to the Indians; ſo that their Labours among the Indians might appear to be only occaſional, and not in Conſequence of any ſpecial antecedent Reſpect to them, in which Capacity they may viſit the Indians as often, and ſpend as much Time with them, as will likely be profitable at preſent, and yet peform nearly the Service which would be reaſonably expected among the Engliſh, and the Expence for each be leſſened thereby. And I know theſe charitable Gentlemen of the Committee, and their Conſtituents, of that Province will rejoice in any Plan that ſhall make their Charity more extenſively beneficial to the Souls of Men,

Men, while the Money they have granted for the Benefit of the Engliſh, is wholly devoted to that Uſe.

Upon receiving various Accounts from the Northward, which encourage a Hope that a Door may be ſoon opened for Miſſions among the Tribes in the Province of Canada, ſeveral of my Students who have been ſome Years with me preparing for a Miſſion to the Indians, were deſirous to ſpend ſome Time in that Province, to get Acquaintance with the Inhabitants, and learn the Cuſtoms and Languages both of the French and Indians, in order to qualify themſelves for a Miſſion there. I did well approve of the Propoſal, as the Indians are ſo much Frenchiſed, and likely more or leſs acquainted with the French Tongue wherever the French have traded, or imployed their Miſſionaries among them for many hundred Miles.

Accordingly, Meſſieurs Thomas Kendal, Eliſha Porter, Andrew Judſon, and with them Joſeph Verruiel ſat out on the 15th of June, and after the three firſt had recovered of the Small-Pox, which they received by Inoculation at Montreal, Mr. Kendal found a very eminent Situation for Learning what he had in View at Mrs. Stacy's at *Caghnawaga*, and ſoon found himſelf ſo happy as to gain the Reſpect of all about him, both French and Indians, and

and had as many Indian Boys applying to him for his Inſtruction as he deſired, and more than he was well able to attend upon, which gave him an Opportunity to be immediately profitable to them, while he was under the beſt Advantage to proſecute the Deſign of fitting himſelf for that Service.

THE Difficulty of introducing and ſettling a Miſſionary in any of their Tribes, and the Length of Time, and expenſive Ceremonies always neceſſary to effect it, has led me more and more into a favourable Opinion of Miſſionaries itinerating among them, and accordingly of qualifying ſuitable Youths for that Purpoſe; who may be able to ſpeak to the ſeveral Tribes in their own Languages, and as itinerant Miſſionaries travel from Tribe to Tribe, in which Character their continuance at particular Places may be agreeable to the Inſtructions which CHRIST gave the itinerants which he ſent forth, as their Prudence ſhould dictate, and the Reception their Perſons and Meſſage ſhould find among them.

I THINK it worthy our Conſideration whether there would not be much leſs Danger of thoſe Jealouſies which have been ſo conſtantly a great Impediment in the Way of ſtated Miſſionaries, and much leſs expoſe them to their Rage, or if they ſhould find themſelves in Danger, make their Retreat more eaſy, and without Noiſe, and give them Opportunity, according to CHRIST's Direction to leave them in a Manner beſt ſuited

to awaken their Conſciences, and excite them to Conſideration.

A Number of Miſſionaries thus employed will have peculiar Advantage to ſtrengthen one another's Hands, mutually confirm one another's Meſſage, adviſe one another of Dangers on the one Hand, and encouraging Proſpects on the other; and their Miſſion in the whole, appear more reſpectable among the Savages. And if God ſhould mercifully accompany their Meſſage with the Holy Ghoſt ſent down from Heaven, & there ſhould be a Spirit of Conviction among them, though but in a few Inſtances, this would be a moſt likely Means to ſpread the Leaven far and wide, and through the whole Lump, as the few, who ſhould be the Subjects of ſuch Impreſſions, would be fond of following, and recommending the Preacher to others, and all who ſhould come in their Way.

We have had plentiful Experience of this in Years paſt, as great Numbers can Witneſs who lived in Places where God has graciouſly poured out his Spirit upon his People, and how many hundred Inſtances are there in this Land of ſuch as can Witneſs that thoſe firſt Impreſſions which they have reaſon to Hope iſſued in a ſaving Converſion to Chriſt, were by Means of the Reports and Diſcourſes of others who were under ſuch Impreſſions. May the Lord of the Harveſt graciouſly inſpire his young Servants who are willingly offering themſelves to this Service,

vice, with Wiſdom, and a holy Zeal, and ſend them forth in the Power and Spirit of Elias, and Crown their pious Labours with his Bleſſing.

Mr. Dean has now finiſhed his Courſe of Studies here, and upon finding, as I have already mentioned, that he may with little Expence be able to Preach to the Hurons freely in their own Tongue, has determined if God pleaſes, when he has perfected himſelf in the French Tongue, to enter upon a Miſſion, and with a proper Companion, preach as an Itinerant, not only to the Six Nations (with whom he lived many Years from his Youth) but to all the Tribes that can underſtand him, to a thouſand Miles end, if ſuch there are at that Diſtance.

Messieurs Stacy and Phillips on their late Viſit informed me that by learning one Language beſides the Mohocks which he already has, he would be able to diſcourſe and preach to all the Tribes back from Montreal for ſome hundred Miles.

My Expences here have hitherto neceſſarily been great, and every conſiderate Man will eaſily conceive them to have been much greater, on account of the Difficulty and Diſtance of Tranſportation, and eſpecially as the Roads are yet ſo new and rough. It is likely in Time new Markets will be opened, and Stores provided nearer and more convenient, but there muſt be Time to effect it, and great Expence to clear the

the Roads and make them feasible for Carriage, but the greatest and surest Prospect I have of Relief as to the greatest and heaviest Part of this extraordinary Trouble and Expence is from the Cultivation of these Lands; when we can attain to a fullness of all which this Soil will produce, we shall require but comparatively small Importation to make our Subsistance comfortable, and I begin already to feel the Benefit.

My Crops were considerably shortened the last Year, the former by an uncommon Rain at the Beginning of the Harvest, the latter by an untimely Frost, yet the Benefit of that which was saved was very sensible. And I have this Year cut about double the Quantity of Hay which I cut the last Year, viz. about thirty Tons, and if God shall graciously continue his Smiles, and grant Increase according to the present Prospects, I expect to cut fifty or sixty Tons the next Year. I have reaped about twenty Acres of English Grain, which Crop appeared to be very heavy before Harvest, and proved to be too much so, as a considerable Part of it fell down with its own Weight before the Seed had got to maturity, the Consequence of which all experienced Farmers well know; however, tho' it be much less than the Prospect was it is a very considerable Relief. I have about twenty Acres of Indian Corn on the Ground, which, considering the Newness and imperfect Tillage of the Land, promises a considerable Crop.

THE Number of my Labourers for ſix Months paſt, has generally been from Thirty to Forty, beſides thoſe employed at the Mills, in the Kitchen, Waſh-Houſe,&c. The Number of my Students dependant and independant the laſt Year was about Eighty, and the Number of my Family together, conſequently large, and thro' the pure Mercy of God I have been bleſſed with a peaceable Family, diligent and orderly Students, & faithful Labourers. I have not heard a profane Word ſpoken by one of my Number, nor have I Reaſon to think there has been one for three Years paſt, nor do profane Perſons expect to be employed in any Service, or allowed to continue here.

I HAVE ſeven Yoke of Oxen, and about twenty Cows, all the Property and employed in the Service of the School. I have cleared, fenced and ſowed about fifteen Acres of Wheat, the clearing of the Ground I entered upon the laſt Year and have found it Coſtly, as I expected I ſhould, it being very heavy timbered, but as the Soil is good, and contiguous to the School, I expect it will well repay the Coſt of it.

I HAVE cleared ſufficient for Paſturing, i. e. have cut and girdled all the Growth upon five Hundred Acres, and a Part of it have ſowed with Hay-Seed; the reſt I expect will be ready to receive the Seed, as ſoon as it ſhall be dry enough to burn the Traſh upon it in the Spring. The Soil is generally good, and I hope the School

School will experience the Benefit of it in due Time.—I have encloſed with a Fence about two Thouſand Acres of this Wilderneſs, including the before-mentioned, that I might be able to reſtrain Oxen, Cows, Horſes, &c. from rambling beyond my Reach in the Wilderneſs.

Only the Article of Hay-Seed to ſtock theſe Lands which I have already cleared, has and will, I expect, Coſt above £40 Sterling. I have ſtudied the cheapeſt and moſt effectual Methods I could to execute this Deſign, it can't be accompliſhed without Expence—And however Gentlemen at a Diſtance may think of it, I find my Conduct, ſo far as I know, to be approved by all who have been acquainted with it, and it gives me very ſenſible Satisfaction to know that my honored Patrons in England do approve of my Proceedure, and without their expreſs Approbation, I ſhould not have taken ſuch an important Step, any further than I ſhould have ventured to have done it at my own Expence.

A little more than three Years ago, there was nothing to be ſeen here but a horrid Wilderneſs, now there are eleven comfortable Dwelling-Houſes (beſides the large one I built for my Students, and other neceſſary Buildings, as Barns, Malt-Houſe, Brew-Houſe, Shops, &c.) and ſome of them reputable ones, built by Tradeſmen, and ſuch as have ſettled in ſome Connection with, and have been admitted for the Bene-

fit

fit of this School, and the moſt of them near finiſhed, and all expect to be habitable and comfortable before Winter, and all within Sixty Rods of the College—By this Means the Neceſſities of this School have been relieved in Part as to Room for my Students—Yet the preſent Neceſſity of another and larger Building appears to be ſuch, that the growth of this Seminary muſt neceſſarily be ſtinted without it. This Neceſſity I have repreſented to my honored Patrons in England, and doubt not they will recommend the charitable Deſign as they ſhall think adviſeable. I alſo recommended it to the honorable Corporation of this College at their Meeting laſt May; in conſequence of which they applied to the honorable General Aſſembly of this Province (who were then ſitting) for their Encouragement and Aſſiſtance; who generouſly granted £.500 Lawful Money out of the Province Treaſury to begin with. Whereupon the Truſtees taking into their Conſideration, how graciouſly GOD had opened the Hearts of his People on both Sides the Water, to contribute ſo liberally to ſupport and build up this Inſtitution, and that through his Bleſſing their reaſonable Expectations have been ſo fully anſwered in the Progreſs and Succeſs of it hitherto, as that none have Occaſion to regret their Expence, or indulge the leaſt uneaſy Reflection on Account of their paſt Liberality towards it; but on the other Hand, the Proſpect of the extenſive Utility of it, to the great and pious Ends propoſed by the

the Benefactors, is so fair and promising, as may justly inspire a Confidence that God will not forsake it, but on the other Hand, will yet open the Hearts of such as he has honored with Ability to contribute Supplies for this Necessity also. Whereupon they unanimously came to the Conclusion that, suspending all other Methods, it be first attempted by a Subscription.

I am not yet able very precisely to say what the Cost of the Building will be, as it is not yet fully determined with what Materials to build, whether with Brick, or Stone.

We have discovered a considerable Body of good Stone at the Distance of about three quarters of a Mile from the Spot proposed for the Building; and some who have examined it judge there will be Stone enough to compleat it; how that will prove we can better judge when we have got enough for the Cellar and Rustic, or Ground Story; * and all acquainted with Buildings of this Nature may judge for themselves of the Expence of it, I suppose none will esteem it to be a very little Thing; and likely the judicious will think, when they consider the Nature, Use, and Design of the Building, that it is not injudicious to prefer Stone to any Thing else, if good Stone may be conveniently had. It is proposed to finish it in the most plain, decent,

* The Plan of the Building at present proposed is 175 Feet long, and 52 wide, and three Stories high above the Rustic or Ground Story.

cent, and cheapeſt Manner, after the dorick Order, and all may be aſſured that it ſhall be performed with all the Prudence, Care, Fidelity, and good Oeconomy which I am Maſter of. The Public may expect a faithful Account of Expences as often as ſhall be reaſonable, and of the whole when it is finiſhed.

By what I have thus imperfectly repreſented it is eaſy to ſee what is now my Object, viz. to begin and finiſh this large Building, compleat what I have began in putting a ſuitable Part of theſe Lands under proper Cultivation, and the ſooner this be done the ſooner will the School have theComfort and Benefit propoſed by them.

Another Barn will likely ſoon be Neceſſary, as alſo a Houſe, and Accomodations for a Dairy, &c. and though the Expences to accompliſh theſe Things muſt neceſſarily be great, yet the Fund thereby laid will be laſting, and I hope ſufficient to ſupport a large Number of Indians, and pious Youth who ſhall devote themſelves to the Service of the Redeemer with their whole Hearts, in a pleaſing Succeſſion to the lateſt Generation. And alſo by what I have ſaid I truſt Gentlemen of Conſideration and Penetration will ſee that now is the Time if ever for the Friends of this Inſtitution to lend a helping Hand, and eſpecially as I beleve none will think it prudent to abate our endeavours for the Pagans, our firſt and great Object, on Account of theſe extraordinary Expences which are ſubordinate

dinate to that End. Would not such Abatement of our immediate Endeavours with them at least endanger the Reputation of the Cause, give the Enemy an Advantage to put greater Embarrassments in our Way, and render the Success of future Endeavors more improbable? But I think this Objection of the Greatness of our present Expences can have no Force in it, since they are only for that which is on all Hands allowed to be Expedient and Necessary, and especially if we consider that by the execution of the Plan proposed, those Expences will likely soon be amply refunded. As for Instance, Twenty Shillings will clear, stock and fence an Acre of Land, and that Acre, when thus put under Improvement, will be worth Twenty Shillings per Annum. I dont mean that all these Lands can be put under Improvement so Cheap, or that all will be so profitable when they are brought under Cultivation, but that this is the Case with a considerable Part of these Lands, and I don't say this at Random, or by Guess, for it is found to be so in Instances not a few in these Parts, and I hope will be confirmed by my own Experience, so that the School will soon loose the principal of the Money laid out by neglecting to make this Improvement of it.

When I think of the great Weight of present Expence for the Support of sixteen or seventeen Indian Boys, which has been my Number all the last Year, and as many English Youth on Charity; eight in the Wilderness who depend

pend upon their Support wholly from this Quarter; which has been the Caſe a conſiderable Part of this Year—ſuch a Number of Labourers—and under Neceſſity to build a Houſe for myſelf (as the Houſe I have lived in was originally planned for a Store-Houſe for the School, and has been for ſome Time uſed for that Purpoſe, and muſt be henceforward devoted to it) and Expence for three, and ſometimes four Tutors, which has been the leaſt Number that would ſuffice for the well inſtructing my Students, I have ſometimes found faintneſs of Heart; but when I conſider I have not been ſeeking myſelf in one Step I have taken, nor have I taken one Step without Deliberation, and aſking Counſel therein—and that if further Reſources from that Fullneſs, on which alone I have depended from the firſt, ſhould be withheld, yet that which has been laid out, will be by no Means loſt to this School, nor ſo much as ever be expoſed to Reproach, as having been imprudently expended; and not only ſo, but I have always made it my practice, not to ſuffer my Expences to exceed what my own private Intereſt will pay in Caſe I ſhould be brought to that Neceſſity, to do my Creditors Juſtice——But the Conſideration which above all others, has been, and is my ſovereign Support, is that it is the Cauſe of God; and God moſt certainly has, and does own it as his own, and in him, and him only, do I hope to perfect his own Plan for his own Glory. And whatever his Plan may be

(and

(and we yet see but the Beginning of it) he will accomplish it, let the Devices, Counsels and Machinations of Men, or Devils against it be what they will. And I wish I may always be disposed with the Temper and becoming the Character of a Servant to have my Eyes ever to him—Under these Apprehensions, I can't be anxious about the Event. GOD has done great Things for it hitherto, & I may not go back, but wait upon & hope in him to maintain, support and defend it, & perform what is wanting for it in his own Way and Time. Certainly his Hand has been conspicuous, in the Beginning, Rise, and Progress of it, through so many dark Scenes. When in it's Infancy and was the Object of Contempt, it was the Hand of GOD that opened, and disposed the Hearts of so many on both Sides the Water to such pious & charitable Liberal ties for the Support of it.—It was the Finger of GOD that pointed out such a wise, godly, honourable, and friendly Patronage for it in Europe—And what but a Divine Influence should move my worthy Patrons with so much Chearfulness to accept that important Trust in London, and with such Steadiness, disinterested Zeal, prosecute the Design hitherto—It was the Hand of GOD that advanced it's great Friend and Patron, the Right Honourable WILLIAM Earl of DARTMOUTH, to the American Administration, at such a Time, and while he was in such Connection with this Seminary—It was the Hand of GOD that opened the Heart of our gracious Sovereign to shew his princely Munificence towards it in his Royal Bounty

Bounty of two Hundred Pounds Sterling, and more especially in ratifying a Charter endowing it with all the Powers, Immunities, and Privileges of any University in his Kingdom, by which the Interests of it are most effectually secured, and those who are graduated in it have not an empty Title, but by Law have Claim to all those Rights and Privileges belonging to Graduates in any University within the Realm of Great-Britain.—Was it not the Hand of a gracious God that advanced so important and beneficial a Friend as his Excellency Governor WENTWORTH to the Chair in this Province, and disposed him as a nursing Father to patronize this tender Cause in its Infancy in this Wilderness? Has not a divine Hand been quite conspicuous in defeating the Plots and Efforts of the Enemies of this Cause, and over-ruling their Counsels and Devices quite to other Purposes than they designed? Certainly the gracious Hand of God has been very evident to all acquainted, in that Regularity and good Order which has uninterruptedly subsisted here, and that without any other Form of Government than parental.

THESE Things are not the Result and Product of the Wisdom, Sagacity, or Prudence of the wise Politicks of the Age, but GOD has evidently and upon Design to hide Pride from Man, and make the Excellency of his Power and Grace conspicuous herein, made Choice of an Instrument every way unequal to it. Surely this looks like his Plan to make the Excellency

of

of his own Perfections appear, and ſecure all the Glory to himſelf.

I THINK in theſe and other Inſtances, too many to enumerate, wiſe Obſervers have, or might have ſeen, and been conſtrained to acknowledge the loving Kindneſs of the LORD towards this Inſtitution.

AND if theſe Things be ſo, and ſo ſure as they be ſo, this School is an object inviting the Charity of the Friends of Zion—and thoſe whom GOD has honored with Ability have this, among other Ways, opened for them in Return to honor the Lord with their Subſtance. Nor have they Reaſon to fear (if theſe Things be ſo) that their Names will ever be expoſed to Reproach in ſucceeding Generations, or their Poſterity have Occaſion to regret it, if they ſhould eſtabliſh to themſelves a Name here, with a Fund for the Support of neceſſary Profeſſors & Inſtructors, or a Library, or a Mathematical, and Philoſophical Apparatus, or by ſome diſtinguiſhing Liberality towards the building of the Edifice propoſed—or by any other laſting Benefit which their pious Hearts may deviſe towards this Inſtitution, or the Encouragement of any uſeful Branch of Literature in it. And I hope none will ever find Occaſion to complain of an ungrateful Return for any expreſſion of their Kindneſs and Charity towards the Encouragement of this Cauſe.

THE greateſt outward Impediment in the Way

Way to the Succeſs of all Endeavours in this Cauſe, and that which above every thing elſe has been, and is diſcouraging to Miſſionaries, and has rendered their Attempts fruitleſs among the Indians, is the vicious and immoral Lives of ſuch as are ſettled on their Borders, and the Avarice and other Vices of the Traders that are among them, their making Merchandiſe of the Souls of the Savages, by an unlimited Sale of Rum. If theſe Evils can't be remedied, the Proſpect is certainly gloomy, unleſs Miſſionaries can find Means to penetrate into their Country beyond the Reach of this Contagion. I hope through the Smiles of Heaven upon the propoſed Travels of Mr. Dean and his Companion, among diſtant Tribes the enſuing Year, ſome more favourable Proſpects may be opened to our View.

I would take this Opportunity very thankfully to acknowledge the Receipt of many kind Letters from dear Friends of various Characters, which I have not been able to anſwer, for Want of Leiſure; and alſo for many Expreſſions of Kindneſs and Charity toward this School, too many to enumerate. I ſhall only mention the repeated Munificence of the Hon. Col. John Phillips, Eſq; of Exeter, by his late Donation of £.125 Lawful Money, which, added to the Preſent he made the laſt Year, completes the Sum of £.300. And alſo I may not omit here the generous Legacy of £.150 Lawful Money, and

and a valuable Library, left to this College and School by the laſt Will of that eminent Servant of CHRIST, the Rev'd Diodate Johnſon, late of Millington, in Connecticut, deceaſed.

I SHALL only add my Deſire of the fervent Prayers of all ſuch as have the Redeemer's Cauſe at Heart, that GOD would mercifully guide me in the great Affair before me, by his Counſel, and ſucceed all future Endeavours, according to his Word, however feeble they may be; to build up and enlarge the Kingdom of the glorious Redeemer. AMEN.

The Indian CHARITY-SCHOOL incorporated with DARTMOUTH-COLLEGE, } Debtor.
to ELEAZAR WHEELOCK,
From Sept. 1, 1772, to

		l.	s.	d.
A. D. 1773.				
Aug. 25.	To Expence of printing the Continuation of the Narrative of this School from May, 1771, to September, 1772.	17	17	6¼
	To Cash paid towards Support of Missionaries, exclusive of Cloathing, Horses and Furniture, which were taken out of the common Stock,	115	7	4½
	To Expence of Cloathing, Furniture, Labour, Provisions, Materials for Buildings, Support of Masters, Journies, and other incidental Charges,	1304	1	9¾
	To Expence of clearing Land,	143	14	9½
	N. B. Received from the Rev. Mr. Cruden, of Glasgow, Goods to the Amount of £ 98 3 2, being the Remainder of the Collection made by his Congregation; and £ 16 4 6, from the Relief Congregation in Bothwell, each of which have been applied to the Use of the School, exclusive of the above.			
		£. 1581	1	6

Errors Excepted,
ELEAZAR WHEELOCK.

PROVINCE of NEW-HAMPSHIRE, GRAFTON, ss. } August 25, 1773.

PERSONALLY appeared before me PETER GILMAN, *Esq; one of His Majesty's Justices of the Peace throughout the Province aforesaid, the Reverend* ELEAZAR WHEELOCK, *D. D. and made solemn Oath to the Truth of the above Account, and that the several Articles and Charges therein have been applied to the Use of said School, according to the best of his Knowledge.*

PETER GILMAN.

The Indian CHARITY-SCHOOL incorporated with DARTMOUTH-COLLEGE, } Creditor
to ELEAZAR WHEELOCK,
August 25, 1773.

		l.	s.	d.
A. D. 1772.				
Sept. 1.	By Ballance of the laſt Account,	64	6	4
(Omitted)	By a Bill of Exchange in Favour of Capt. De Poyſter, July, 1772,	35	0	0
Nov. 14.	By ditto in Favour Mr. Peter Laoman,	150	0	0
	By ditto in Favour ditto,	120	0	0
	By ditto in Favour ditto,	80	0	0
	By ditto in Favour Meſſ. D. & J. Lathrop,	70	0	0
	By ditto in Favour Capt. Nat. Backus,	100	0	0
Dec. 8.	By ditto in Favour Mr. Aaron Storrs,	50	0	0
1773.	By ditto in Favour Doct. Samuel Mather,	47	14	2
January 24.				
Feb. 11.	By ditto in Fav. Gov. Wentworth,	110	0	0
March 12.	By ditto in Favour Capt. Seth Wright,	50	0	0
18.	By ditto in Favour Mr. Joſiah Moody,	30	0	0
June 8.	By ditto in Favour Meſſ. Collins and Hutchinſon,	30	0	0
July 1.	By ditto in Favour Mr. Aaron Storrs,	40	0	0
August 3.	By ditto in Favour Capt. Nat. Backus,	300	0	0
	By Caſh received of the Rev. David Avery, towards the Expence of his Education,	25	10	0
25.	By Ballance carried to Dr. a new Account,	282	11	0
	Sterling,	£.1581	1	6

TO HIS EXCELLENCY

JOHN WENTWORTH, Esq;

Governor and Commander in Chief in and over His Majesty's Province of NEW-HAMPSHIRE.

The MEMORIAL of *ELEAZAR WHEELOCK*, D. D. President of the School at HANOVER, in said Province, Prayeth,

THAT your Excellency will be pleased to appoint and direct some suitable Person or Persons, to inspect, examine, and audit sundry Accounts of Monies received, and expended, by your Memorialist, for the Use of the said School, from the first Day of September, A.D. 1772, to this Day.

And your Memorialist shall ever pray, &c.

ELEAZAR WHEELOCK.

Hanover, August 25, 1773

PROVINCE of NEW HAMPSHIRE.

L.S.

To SAMUEL HOBART, JOHN PARKER and NICHOLAS GILMAN, Eſquires.

APPLICATION having been made to m by the Reverend *Eleazar Wheelock*, D. D. of Hanover, in the Province aforeſaid, that Auditors may be appointed to inſpect, examine and audit an Account of Monies received and expended by him, the ſaid *Eleazar Wheelock*, for the Uſe and Purpoſes of an Indian Charity School, under his Direction, in Hanover aforeſaid.

You are therefore hereby required and authorized, faithfully and ſtrictly to inſpect and examine ſuch Accounts as may be exhibited to you by the ſaid *Eleazar Wheelock*, and forthwith make Return of your Doings herein.

Given under my Hand, and Seal, this Twenty-Fifth Day of Auguſt, in the Thirteenth Year of His Majeſty's Reign. A. D. 1773.

J. Wentworth.

PROVINCE of NEW HAMPSHIRE. } At *Hanover*, in the County of *Grafton*, Auguſt the Twenty Sixth, One Thouſand, Seven Hundred and Seventy Three.

IN Purſuance of the within Warrant, to us directed, we have carefully examined the annexed Accounts, and compared the ſeveral Charges therein, with the original Entries of Particulars, and living in the ſame Province, are of Opinion that the Prices of the Articles are juſt and reaſonable; and by the beſt Obſervation, being now on the Spot, we believe that the Donations and Monies therein credited, have been uſed and applied with Prudence and Oeconomy. And we find that no Charge has been made in the ſaid Account, for Doctor *Wheelock*'s Time, conſtant Fatigue, Care and Trouble, in tranſacting and managing the arduous Affairs of this School.

SAMUEL HOBART,
JOHN PARKER,
NICHOLAS GILMAN.

PROVINCE of NEW-HAMPSHIRE.

L. S.

By his EXCELLENCY
JOHN WENTWORTH, Esq:
Governor and Commander in Chief in and over his Majesty's Province of New-Hampshire, and Vice-Admiral of the same.

THESE Certify that *Peter Gilman*, Esq; before and by whom the annexed Account of Doctor *Eleazar Wheelock* is sworn to and certified, is a Justice of the Peace throughout said Province of New-Hampshire, duly and regularly commissionated and sworn, and is a proper Officer for administring such Oath, and certifying the same——Therefore full Faith and Credit is and ought to be given to such his Transactions both in Court and without.

In Testimony whereof, I have caused the Seal of the said Province of New-Hampshire to be hereunto affixed, this sixth Day of September, in the thirteenth Year of the Reign of our Sovereign Lord, George the Third, of Great-Britain, France and Ireland, King, Defender of the Faith, &c. And in the Year of our Lord Christ, 1773.

J. WENTWORTH.

By his Excellency's Command,
Theodore Atkinson, *Secr'y.*

APPENDIX.

OCTOBER 15th, 1773.

THE Want of a favourable Opportunity to ſend the foregoing to the Preſs allows me to add a late Account which I have by good Authority, that upon the Invitation of Sir William Johnſon, all the Tribes of chriſtianized Indians in New-England have determined to remove and ſettle in a Body within the Borders of the Six Nations, the Rev'd. Mr. Occom, and ſeveral others, Indian Youths of good Characters, who have been educated in this School, and at preſent appear promiſing to accompany them as Preachers; ſuch a Step as this I have long Thought, could it be effected, would be a moſt likely Mean to prevent and ſecure them againſt thoſe Evils and Miſchiefs which they have ſuffered, and which ſtill threaten them from the Vices of their Engliſh Neighbours on their Borders, and the Traders who deal among them, and invite and draw the Savages into an Eſteem and Practice of Religion, and whatever belongs to civilized Life. But this Proſpect extends but a little Way as the Number purpoſing thus to remove bears but a ſmall Proportion

on to the vaſt Extent of our Frontiers. God grant the Leaven thus put into the Lump may ſpread far and wide till the whole be leavened.

It may perhaps gratify my friendly Reader and give him a more clear View and Conception of my Situation, Exerciſes, and Labours in this new World, if I ſhould give him an Account of the particular Branches of the Buſineſs and Purſuits of one Day; I ſhall therefore give him an Account of the preſent, not becauſe there is any Thing ſpecial or more than has been common to every Day for many Month's paſt, (for I don't apprehend there is) but becauſe I am able with certainty to know and relate the Buſineſſes, and Occurrences of the preſent Day, which, amidſt ſo many and continual Exerciſes, can't be ſo recollected, as to give the Account with the ſame Exactneſs and Certainty as it may be done while they are actually before me. And it is as follows:

Three Men employed in clearing Land at Landaff, where I am making a large Improvement for the School, while I am doing the Duty required by Charter to prevent the Forfeiture of that Town—One ſuppoſed to be now returning with Stores from Norwich in Connecticut 200 Miles diſtant, with a Team of Six Oxen, with whom I expect one or two Teams more which were to be procured and hired there—Three Labourers at the Mills repairing ſome

Breaches

Breaches and fitting them for Uſe—Fourteen employed about my Houſe, to prepare for my Removal into it as ſoon as may be—Two employed as Cooks in the College Kitchen—Three digging the Cellar for the new College and drawing away the Dirt with a Team—Five gathering in the Indian Harveſt—Four receiving, counting and ſecuring Brick, which I bought at Lyme—Several employed by my Agent at Plainfield about ten or twelve Miles from this Place, in digging and preparing Lime Stone to be put into a Kiln to be burnt, for a Tryal, whether a Supply of Lime may be got there for the new College and other Buildings. All which Branches of Buſineſs are Neceſſary, and neither of them can with Prudence be omitted.

The common Price of Labourers per Day in Lawful Money (they Boarding themſelves) has been, for common Labourers 3*s*. for Maſter Workmen of Carpenters, Joiners, and Maſons from 4*s*. to 6*s*.——The Price of ſeveral Sorts of Labor is often varied higher or lower according to the various Circumſtances, and Difficulties of performing it, or Care and Skill to be exerciſed about it.

The common Prices of Proviſions in this Part of the Province ſince I have been here, have been, Beef that is only Paſture fed, 20 *s*. per Hundred—Pork 33 *s*.—Wheat 5 *s*. per Buſhel, and the beſt of Wheat 6 *s*.—Rye 3 *s*. 6 *d*. Indian Corn 2 *s*. 6 *d*. and 3 *s*.—Salt 12 *s*.—Molaſſes per Gallon 5 *s*.

This

This Day alſo the Rev'd Meſſieurs Ripley, Maccluer and Friſbie, in compliance with my Deſire, have determined to take a Journey thro' ſeveral Provinces, to ſolicit the charitable Contributions of good People to enable me to proceed in Building the new College, without which Aſſiſtance the Work muſt neceſſarily ſoon ſtop.

The great Diſtance at which theſe Miſſionaries Meſſieurs Maccluer and Friſbie, have been from me in their late Miſſion to Muſkingum, has forbid my giving any particular Account of it, till their late Return to me, which is ſo Seaſonable that I may here add, an Abſtract of one of their Journals.

AN

ABSTRACT

OF THE

Journal of a MISSION

TO THE

DELAWARE INDIANS,

West of the OHIO, entered upon June 19, 1772.

By the Rev. Meſſ. DAVID MACCLUER and LEVI FRISBIE, who return'd October 2, 1773.

Given by the Former.

1772. *June 19th.* TOOK leave of our honor'd Patron and Friends and ſet out from *Hanover*, and paſſing through *Connecticut* we call'd on Mr. *Occom* at *Mohegan*, in hopes of having his Company into the Wilderneſs, but his Affairs he inform'd us would not admit his taking a Miſſion at preſent.

AT *Elizabeth-Town* in *New-Jerſey*, we receiv-

ed

ed a Commiſſion from the Honorable Board of Corrreſpondents for propagating Chriſtian Knowledge, under whoſe Direction we are in the preſent Miſſion.

HAVING experienced much Kindneſs from Gentlemen on our Way, we arrived on July 16th, at the Rev'd. Mr. *Brainerd*'s at *Brotherton*, to whom we were referred for further Intelligence and Direction relative to the *Delaware* Indians at *Muſkingum*. Mr. *Brainerd* inform'd us that ſome Indians lately from the Frontiers of *Pennſylvania* had brought him very diſagreeable Tidings of the *Indians* beyond *Fort-Pitt*; ſuch as made it look very diſcouraging to attempt the Introduction of the Goſpel among them; that ſeveral Murders and Inſults had been lately committed in ſome of the back Settlements; and that from what he could learn from the *Indians* who had lately travell'd into the Indians Country and lately return'd, the *Delawares* at *Muſkingum* who were the Objects of our Miſſion, were at preſent inclining to a Rupture with the *Engliſh*.

HAD it not been for theſe diſcouraging Circumſtances, Mr. *Brainerd* had determined to accompany us and introduce the Miſſion among the Indians. In Conſequence of theſe Tidings we were at a loſs which way Duty call'd us; and having tarried ſome Days at *Brotherton* and got Acquaintance with the Indians there, Mr. *Brainerd* was kind enough to accompany us to *Philadelphia*, to get further Light in the Affair, where

where ſoon after our Arrival, as many of the Honorable Board of Correſpondents as could then convene, determined in Conſequence of the Diſcouragements already mentioned, that it was not advisable or ſafe to carry into Execution the firſt Deſign of our Miſſion, but inſtead of proceeding to *Muſkingum*, to make an Excurſion up the *Suſquehanna* among a Part of the *Delaware* Tribe, who live on the *Weſt Branch* of that River, at a Place call'd the *Big Iſland*. And having obtain'd a Paſſport and Recommendation from his Honor the Governor to the Indians, and Letters recommendatory to Gentlemen on our Way to the *Big Iſland*, we ſet out,

July 28, From *Philadelphia*, and on our Arrival at *Lancaſter*, we ſaw a Trader who reſides at the lower *Shawneſe* Town beyond the *Obio*, who informed us, That a few Weeks paſt he came through the *Delawares* Towns on the *Muſkingum*, on his Way from the *Shawneſe* Country, and that the *Delawares*, and *Shawneſe*, and all the neighbouring Tribes of Indians were in perfect Peace, and a good Underſtanding ſubſiſted between them and the *Engliſh*; this gave us Courage and determin'd us to lay aſide the Thought of going up the *Suſquehanna*, eſpecially as the ſame Perſon inform'd us, That the Indians there were moving off and leaving that Country which not long ſince had been Sold to the Engliſh. and were moving down ſome to the River *Muſkingum*, and others to an Indian Town call'd *Kuſkuſkoong*, about Sixty Miles beyond *Fort-Pitt*.

Auguſt

August 1st. SEVERAL Gentlemen in this Town (Lancaster) assured us, That they had received certain Intelligence from the Westward, that the Indians were peaceable and friendly, and Affairs looked encouraging, and Duty seemed to point out our Way to *Muskingum*; we thereupon determined to proceed to *Fort-Pitt*, where we shou'd be able to get a full Account of Prospects. We communicated our Design to Doctor *Boyd* of this Town, who favour'd us with Letters to the late and to the present Superintendant for Indian Affairs, and to some other Gentlemen of Influence, at that Station.

3d. MONDAY. Felt more animated in the Business of our Mission, than for some Days past; we left Lancaster and after crossing the Susquehanna, arrived at the Rev'd. Mr. *Duffield's*, near *Carlisle*; who received us with great Kindness, and rejoiced that we were engaged in the important Business of making known the SAVIOUR to the poor Heathen. He wrote by us to *Net-tah-twale-man*, King of the *Delawares*, and warmly recommended us to the kind Reception of him and his People.

8th. SATURDAY. As Mr. *Frisbie* was unwell, I left him at Mr. *Duffield's*, and proceeded forward for the Sake of keeping Sabbath at a vacant Settlement, and waited for him till he came up.

11th. TUESDAY. Met Mr. *Friſbie* at the Rev'd. Mr. *Cooper*'s in *Shippenſburg*.

15th. SATURDAY. To Day reached *Ligonier*. The moſt of the Week paſt we ſpent in riding, climbing and walking the *Appalachian* Mountains; ſeveral of thoſe Mountains are extremely high and ſteep, of which the *Allegany* is the largeſt, and on the top commands a fine Proſpect of Hills and Vallies—they are ſeparated by Vallies, and the Road over them extends from Eaſt to Weſt, near an hundred Miles.

16th. LORD'S-DAY. Preached to the People of this new Settlement, who appear deſirous to hear the Goſpel.

18th. TUESDAY. Yeſterday we were prevented journeying on Account of the Rain. This Morning ſet out and met one of the Chiefs of the *Mingoe* Indians, going to Sir *William Johnſon*'s, known by the Name of *Kiahſhutah*—To him we communicated our Deſign and aſked his Opinion, he conſidered of it a few Moments, and told us by his Interpreter, he was afraid it would not do. The chief Objections he urged was, That the Indians were a roving .ple, and could not attend to hear about Religion. However, he told us to take Courage, and be ſtrong—That the King of the *Delawares* was at Home, and he thought many of them would like our coming.

19th.

19th. Wednesday. Reached *Fort-Pitt.*

20th. Waited on the Commanding Officer and ſome Gentlemen of Influence who appear'd to wiſh well to the Cauſe and deſirous to promote our Succeſs.

21ſt. We were very anxious about procuring an Interpreter, eſpecially as ſo few good ones are to be found in theſe parts, and ſo much depends upon the Goodneſs and Fidelity of an Interpreter;—when quite unexpected we providentially found *Joſeph Peepy* here, the very Indian who was Interpreter to Meſſieurs *Beatty* and *Duffield* in their Miſſion about ſix Years ago, to the ſame Place where we are bound. This we view as an Omen for good. He happened to to be here on our Arrival with his, and about fifty Indian Families on their Way from the *Suſquehanna* to the *Muſkingum* Country, as was mentioned above; and what is remarkable and a ground for our Encouragement and Thanks to God, is that thoſe Indians go down with a fixed Reſolution to live by the Cultivation of their Lands, and renounce the wandring Life of Savages, and for this Purpoſe they have with them all neceſſary Utenſils for Huſbandry.—May their Example have the ſame ſalutary Effect on their miſerable Neighbours!

23d. Lord's-Day. At the Invitation of the Commander we preached to the Garriſon and likewiſe to the adjacent Village.

24th. Our Interpreter *Joseph* set out from the *Fort* with his Family in order to meet some of the Heads of his Tribe at a Place two Days Journey from this, where they are to hold a Council about fixing on a Place to build a Town, after which he is to return and set out with us for *Muskingum*.

31st. The Time *Joseph* had appointed to be back having expired, we anxiously waited his Return. A few Days past wrote a Letter to the King of the *Delawares* informing him of our Intention, and that we hoped to see him in a short Time.

Soon after our Arrival here Mr. *Frisbie* was taken Sick. The Fatigues of the Journey and the Heat of the Season proved too powerful for his infirm Constitution, and threw him into a Fever, from which he has not yet recovered, and I fear will not be able to encounter the Hardships of the Wilderness, which his Physician advises him by no means to Attempt.

4th. About every Day since our Arrival, have had the disagreeable Sight of drunken Indians staggering through the Streets; as this is the most frontier Settlement of the *English*, and the chief Place of Rendezvous where the miserable Creatures frequently meet for the Sake of a drunken Frolick.

5th. Seven Days having expired since *Joseph* agreed

agreed to be here, and hearing nothing of him, determined me to go into the Woods in queſt of him, and having procured a Man acquainted with the Woods to go with me, we ſet out—and the next Day, being the Sabbath, we reſted from Journeying;—found Comfort in committing myſelf to God, to be his and at his Diſpoſal in the Undertaking before me.

8th. After two Days riding through an unhabited Wilderneſs, we came to an Indian illage where we found *Joſeph*, who was then burying his Grand Child, whoſe Death had prevented his Return at the appointed Time.

12th. Went back to *Fort-Pitt*, in hopes to find Mr. *Friſbie* ſufficiently recovered to accompany me, but he was not;—his Diſorder had left him too feeble and weak to make the Attempt.

14th. The Town we have had all along in View, on Account of its being the principal *Delaware* Town, is called by them *Kekalinabpehoong*; from which we this Day had Inteiligence by an Indian Trader, the Head Men of the Nation were all at Home, and as the Seaſon for the Fall Hunting was now approaching, and their Men in a few Weeks would diſperſe and not return before the Cloſe of Winter or Beginning of Spring; I was at a loſs what to do, as Mr. *Friſbie* was not able to accompany me, and to tarry longer for him would bring us too far into the

Fall

Fall Seaſon to find the Indians at Home; after ſerious Conſideration and humbly looking to the Father of Lights for Direction, I thought it Duty to ſet out and encounter the Fatigues of the Savage World alone, leaving my dear Companion behind.

THE Commander of the Garriſon was kind enough to give Liberty to the King's Interpreter at this Station to go with me, a young Gentleman well acquainted with the Indians among whom he had been Captive ſome Years.—Having been civilly and hoſpitably treated, and kindly aſſiſted on our Way by ſeveral benevolent Gentlemen at this Place—I ſet out for the Indian Country with Joſeph my Interpreter, and the young Man above-mentioned, and croſſing the *Obio* oppoſite to the *Fort* we came to an Indian Ground, and after journeying ſix Days in the Wilderneſs, through a fine Country of Land abounding with ſmall Hills, well water'd with Rivers and Springs, without meeting with any remarkable Occurrences, having ſeen but about half a Dozen *Indian* Huts in all the Way, we came in Sight of *Kekalemahpeboong*, lying on the South Weſt Bank of the *Muſkingum*.

THROUGH a good Providence we were favour'd with fine Weather through the Journey. Our Fort ſheltered us from the Dews which in the Nights of the warm Seaſon fall heavy here, and a Bear Skin prevented the cold Damps of the Ground from hurting us, and the wild Turkies

kies which are very plenty in these Woods, supplied us with fresh Meat.

On our Arrival we had the Misfortune to find a Number of the Indians in Liquor. I was conducted to the King's House, who gave me a kind Reception; a Number of the Counsellers soon convened, and after smoking their Circle of Pipes, the King asked my Interpreter whether *King GEORGE* had sent me—imagining, I suppose, that no one below the *King* would presume to send to him—and then told me as a Number of his People in Town were drunk, they would defer hearing my Business to next Day. As Indians are remarkable for their Hospitality, they provided me a comfortable House to live in, and some Provisions to subsist on.

22d. Tuesday. To Day the Indians in Town being all sober, the King convened his Head Men at the Council-House; I was conducted in by one of the Council—the House was crowded and two Council Fires burning, surrounded with the poor Tawny immortals, after I had taken my Seat, the Speaker told me the King was ready to hear what I had to say. I then delivered them a Speech of half an Hour, the Substance of which is as follows:

" I rejoice my Fathers and Brethren, that by
" the Goodness of the Great God, I have been
" preserved through a long Journey, and now
" see you, and have this Opportunity to let you
" know

" know the Reaſons of my coming—to inform
" you by whom I am ſent—and the important
" Buſineſs on which I am come."

" We, the *Engliſh*, who live in *New-England*,
" who have been inſtructed in the great Things
" of Religion, and having among us the Word
" of the Great God, which he has mercifully
" ſent down from above to point out to us the
" Way to Heaven, are very deſirous that our
" Brethren the poor Indians ſhould alſo come
" to the Knowledge of the ſame, and be happy.
" Several Miniſters have already been ſent a-
" mong our Brethren the Indians from Time
" to Time, and the Great Being has bleſſed
" their Endeavours in many Inſtances, we hope,
" to their ſaving good. But notwithſtanding
" this, the Light of God's holy Word has ſpread
" but a little Way into this vaſt Wilderneſs which
" our Brethren inhabit, and but few of your
" Tribes have been taught the great Things of
" Religion; thoſe who have been taught them
" have bleſſed the Great God that he has put it
" into the Hearts of the Engliſh to come among
" them to preach to them, the holy Religion."

" The great Council for Religion, my Fa-
" thers and Brethren, have often ſought for Men
" diſpoſed to come among you and preach Jesus
" Christ the great Saviour of Sinners. But
" when the Queſtion is aſked who will go into
" the Wilderneſs and inſtruct our Brethren,
" they find but a few who are able to bear the

" Fatigues

" Fatigues and Hardships of the Wilderneſs,
" and who are willing to leave their native
" Land, their Relations and Friends, and come
" and live among you."

" The good Miniſters have ſent us, my Bre-
" thren, and we have willingly come. We
" come not to get your Lands nor your Riches,
" nor to concern ourſelves in your worldly Af-
" fairs—but to tell you the Word of God and
" of Jeſus Chriſt the Saviour of Sinners, to take
" you by the Hand and lead you in the Way
" to Heaven."

I then read them our Commiſſion and Let-
ters Recommendatory—and gave them a ſhort
Hiſtorical Account of the *Indian Charity-School*,
under the Care of the Reverend Eleazar
Wheelock—of the Pains taken to educate the
Indians—the Succeſs that attended his Endea-
vours in many Inſtances—particularly of Rev'd.
Mr. *Occom* and the preſent Proſpects of the
School—and cloſed by obſerving,

" Thus, Fathers and Brethren, I have told
" you the Buſineſs we have come upon—by
" whom we are ſent—you have heard our In-
" tention, and if you incline to have us ſtay a-
" mong you and preach Jesus Christ to you,
" we ſhall be glad to ſtay and live with you a
" great while.—But if you chooſe not to hear
" any Thing about Religion, and think it not
" beſt for us to live with you, we muſt then
return

" return Home to those who sent us to you, " with great Sorrow that our Brethren would " not receive us."

HAVING finished speaking to them, the Council adjourned to the next Day. I retired to my Lodgings well pleased with the seeming Approbation they manifested at the Proposal, assuring myself of a favourable Answer. The next Day

23d. THE Council met, and sent for me to read to them a Letter, they had received from the *Quakers* in *Pennsylvania*; in which they promise that when Ministers or Teachers are sent among them, they would send a Certificate by them, by which they (the Indians) might know them; this Clause I found was a Bar in our Way, as we had not this Certificate.

24th. THE next Day after they met again and sent for me to read to them a Letter they had received not long since, from a Baptist Minister in the *Jersies*, in which were several Proposals respecting their Civil Establishment and Property of Lands. the expediency of a further treaty of Peace with the *English*, &c.—Those who are best acquainted with Indian Tempers, and know how strong their Jealousies are, that the White People in all the Proposals to them are laying Schemes to get their Lands, will be best able to judge of the propriety of such a Procedure. After reading it the Council expressed their Jealousies, and observed that a Minister should not

talk

talk of War, Fighting and Lands—but of Heaven. As they imagine Miniſters are all in general on the ſame Plan, I found they entertained the ſame Jealouſies of me, and the Letter prejudiced them againſt our Offer. Their Land is their Idol; and their Fears are raiſed at every Propoſal however beneficial to them, that at the Bottom our Deſign is to rob them of it, and bring them to Subjection and Slavery to the WhitePeople which they dread worſe than Death.

In the Evening one of the Council told me, I muſt exerciſe Patience, till they were ready to give me an Anſwer.

24th. The Committee met again; was inform'd ſome of them ſtrongly oppoſed receiving us;—and offered ſuch Reaſons as the following, That the *Great Being* did not intend the Religion of the White People ſhould be their's, that if he had intended it, he would have let them known it long ago;—that it was not their Intereſt to appear ſo friendly to the White People who had already crouded too faſt upon their Land and drove them from their Hunting Ground;—that all we were after was to get their Lands and bring them to Slavery;—that the *Engliſh* Religion would bring them off from their Knowledge and Love of War, and then they ſhould be an eaſy Prey to their Enemies, &c.

25th. and 26th. They ſtill continue conſulting whether I ſhall ſtay among them. In the mean

mean Time they ſent ſome of their Head Men to the neighbouring Towns to know their Opinion.

27th. BEING the Sabbath, I ſent Word to the King, that with his Liberty I would ſpeak to the People to Day, as it was a Day the White People ſpent in worſhipping the Great Being; they met in the Council Houſe, the King and moſt of the Council being preſent.—I diſcourſed to them on the Nature and Duty of Prayer and then prayed with them, after which I preached to them concerning *Jeſus Chriſt*, gave them a ſhort Hiſtorical Account of him, and ſpoke of his Suffering for Sin;—they were very attentive to what was ſaid and ſome were affected.—In the Afternoon preached to them again by way of Paraphraſe on the Parable of the *Prodigal Son*; in the Application of which, my Interpreter was much affected, and a ſolem awe appear'd in the Aſſembly. After Sermon retired to my Houſe, humbly truſting in the Divine Bleſſing to ſucceed the Word, and endeavouring to commit myſelf and the Cauſe to God.

29th. TUESDAY. The Council ſtill ſet and gave no Anſwer whether I ſhould ſtay.—In the Evening two of the Head Men came to my Houſe, and ſpoke to the following Purpoſe:

"*Brother, when you ſpoke to us you told us, we muſt repent of our Sins and believe on* Jeſus Chriſt; *now we ſhould be glad to know what Sin is, that we may know what to repent of.*"

I SAID

I SAID I was very glad to find such a Disposition in them, and would tell them the next Day. This I thought in the Time of it was very encouraging though afterwards I found they had more Policy than Goodness in the Re quest.

30th. WEDNESDAY. To Day I was to speak to them on Sin, and explain it in all Branches, for the good Purpose, as they said, that they might forsake it; but unfortunately last Evening two Caggs of *Rum* came to Town, which frustrated the good Design and in an Hour's Time very much altered the Scene. By Midnight great Part of the Indians were drunk, and their Yells and Noises in Dancing and Fighting round my House, added to the Horrors of the Darkness and seemed to give a striking Resemblance of a more dreadful Region. Through a good Providence none entered my House in the Night, though I expected them in every Moment;—what my Feelings were through the Night I can better conceive than express. The Day Light presented me with the disagreeable Sight of the greatest Part of the Inhabitants, Men and Women reeling over the Green;—I advised some that I saw sober, to keep clear from the pernicious Liquor——they promised they would, but the Temptation, I found baffled their strongest Resolutions. The *King* was kind enough to come and take Breakfast with me, and seemed sorry at the Conduct of his Subjects. Soon after Breakfast, a stout drunken Indian,

prompted

prompted by the *Devil* and his own native Malice, for I had never ſpoke to him, purſued me with a Club ;—but through the kind Protection of Heaven I eſcaped his brutal Rage.—Imagining my ſtay in town would be dangerous, from the revengeful Appearance of ſeveral of thoſe Sons of *Bacchus*, I got my Horſe and rode to a neighbouring Village, intending to ſtay there till the Indians in Town ſhould exhauſt their Rum. On my Arrival at the Village I found them beginning to drink there, and I began to think Safety was no where to be found ; however, my Interpreter found a ſober Houſe and there we tarried till towards Sun ſet.

How lamentable is the Situation of theſe poor Creatures ! How deſtructive to their Bodies and their Souls, is this murdering Rum ! How much, alas ! will thoſe hardned People who convey it among them, have to anſwer for when the Blood of theſe poor, ignorant Savages, who by their Means are daily reeling down to Hell, ſhall be required at *their* Hands.

HAVING refreſhed ourſelves with ſome roaſted Veniſon and Squaſhes we ſet out from the Village and returned to Town in Hopes of finding the Indians quiet. Very fortunately, the *King*, who had kept himſelf ſober to day, ordered the Remainder of the Rum to be carried out of Town ; and on our Arrival we had the ſatisfaction to ſee the greater Part of the drunken Indians, walking in a String up the River, following the Rum

and

and ſinging as they went, with an Intention to ſee the laſt of it: and the Town was left pretty peaceable

FOUND it a comforting conſideration that God governs the World and has the Rage of the Heathen under his Controul;—and into his Hands endeavoured to commit myſelf, who is a Rock and hiding Place to all who truſt in him.

October 1ſt. THURSDAY. The Indians gave us no Diſturbance laſt Night; and this Morning I was very glad to find the Rum all gone & the Indians again ſober. Some, I am informed are to day laid up ſick in Conſequence of the Wounds and Bruiſes they received Yeſterday from their drunken Companions.*

THEY had not forgot the Requeſt ſome of them made laſt Tueſday;—and accordingly at Noon a Number of them met at the *Council-Houſe*, I told them I was glad they had manifeſted a Deſire to know what Sin was, and that I had then an Opportunity to tell them what it was.—As they had themſelves deſired me to preach to them on that Subject, I ſpoke with Freedom and concealed nothing that I look'd upon belonging to the Subject, for Fear of being afterwards accuſed by them, of miſrepreſenting

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* Doubtleſs many more Murders, than now are, would be committed among them, if it was not an invariable Cuſtom in their drunken Frolicks, for a number of them to keep ſober, whoſe Buſineſs is, to take the long *Knives* & *Tom hawks* from Others when they are beginning to drink, and to keep them, when drunk, from doing Miſchief.

ing the Matter. I ſpoke to them chiefly on external Immoralities and Sins which the Light of Nature and Reaſon condemned :—my Subject was drawn mainly from the Catalogue of Sins recorded in the firſt Chapter of the *Epiſtle to the Romans* :——Spoke largely on the Sin of Drunkenneſs, as that was freſh in their Memories, and on Fornication which I found was ſhockingly common among them.

AFTER Sermon I withdrew and Joſeph tarried with them. One of the Council obſerved to him that if all thoſe Things were Sins, which I had mentioned, he believed there was no one perfect ;—and another aſked him why I had ſpoke to him altogether, and told him every thing he had been guilty of.

ONE of the Council to day aſked me, if there were any more Sins beſides thoſe I had mentioned :—I told him there were many more ; well, ſays he, we would chuſe to hear them all ; and they appointed the next Day to hear more on the Subject, *Sin*. †

2d. FRIDAY.

† From their Conduct for a few Days paſt, it appeared evident, that their Deſign in requeſting me to give them a Definition of Sin, was to find out what *Vices* they muſt depend upon relinquiſhing ſhould they receive the *Chriſtian Religion*. Their open Vices, I did not intend to enter upon, until I had been with them ſome Time, and brought them on by Degrees to an Abhorrence of them ; but as they had inſiſted on my letting them know what Sin was in all its Parts, I thought myſelf bound in Faithfulneſs to the Cauſe to do it.

2d. FRIDAY. The Indians again met, and as they desired it, I spoke on the same Subject as we were upon Yesterday, though more particularly on the Sins of the Heart, and observed that the Sins of Thought as well as of Action were taken Notice of by the *Great Being* and were very displeasing to him.—The Audience were small and attentive. After Sermon, *Joseph* who is much engaged in recommending Religion to his Brethren, tarried and conversed with them some Time.

THEY still consulting respecting my staying with them. It gave me Pain to find so much Opposition in Town, to a Proposal so benevolent and calculated for their temporal and eternal Benefit.——Heard daily of the malicious Speeches and groundless Jealousies of the poor deluded Inhabitants against our Proposal.

3d. SATURDAY. They gave me an Opportunity to preach again to day; though the Assembly was small, considering how numerous the Indians are here. ‡ As a proper Appendix to what

‡ This Town (which is called by the Indians *Kekalemahpehoong*, and by the *English*, *New Comers* Town) consists of about sixty Dwelling Houses, made of Logs or Bark, and contains about one Hundred Families. Their Families are generally very small, not having one with another, more than two or three Children in each Family:—And so roving a People are they that never, unless upon some extraordinary Occasion, such as their annual and funeral Feasts in Memory of their Warriors and great Ones, more than half the Inhabitants

what they had heard of the Evil of Sin, I ſpoke with Freedom and Plainneſs on the *Satisfaction* of *Chriſt*,—that it was ſufficient for the Pardon of all our Sins, and inſiſted on the Neceſſity of Repentance towards God and Faith in our Lord Jesus Christ. Several were affected. After Sermon *Joſeph* tarried and ſpoke to his Brethren, on the Neceſſity of their receiving the Goſpel; and told them ſome Truths which came with great Freedom and Propriety from him who is one of their own *Tribe*, and which, conſidering their Jealouſies, I thought it not proper for me to ſay any thing about. What he moſt inſiſted was the Certainty of their Ruin without Religion; and finally told them, unleſs they received the Goſpel and lived like white People, God would cut them off as he had done their *Foreſathers*, and give the fine Country of the *Muſkingum* which they now inhabit, to a People that would ſerve and worſhip him. They all hung their Heads and made no reply. This I thought good *Joſeph* told them with a kind of Phrophetic ſpirit, and if we may argue the future Conduct of divine Providence from the paſt, is what perhaps we may ſoon ſee accompliſhed.

4th. Sabbath.

tants are in Town at one Time. Many Families of them, in the Summer Seaſon live in the Woods and remove from Place to Place, where they can find the beſt Hunting;—they build themſelves a Booth of Bark for a Shelter wherever they halt, and in the Fall return to the Town where they Winter. This roving Diſpoſition which is a kind of ſecond Nature in them, has always been found a great Bar in the Way to chriſtianize them.

4th. SABBATH. Preached to day to about forty Indians, endeavoured to Answer an Objection which is generally retained among them; —that the *christian Religion* or the Bible was not intended for Indians, but only for the white People. After Sermon, in Conversation, one of the Council objected, that he did not know whether it was best for them to receive the *English Religion*, "for the white People, says "he, who are acquainted with, and who say they "are Christians, are worse than the worst of us, "and we had rather be what we are, than such "as they are." This Objection, I thought, had Weight in it. *Joseph* undertook to answer his Countrymen, and told them, that whatever those Men they spoke of might call themselves, he could assure them, they were no Christians, for their Conduct was very contrary to the Conduct of Christians and to the Word of GOD; that if those Men they spoke of, should go among Christians, they would not admit them into their christian Societies, &c.

5th. MONDAY. The Council sent for me to give me a final Answer. After taking a Seat, one of the Counsellors, in the Name of the *King*, delivered the following laconic Speech.

"MY Brother, I am glad you have come among us from such a great Distance, and that we see each other, and rejoice that we have had

an

an Opportunity to hear you preach, ſince you have been here. My Brother, you will now return Home again from whence you came, and when you get there give my Love to thoſe that ſent you. I have done ſpeaking."

I was ſurpriſed at this Anſwer, and in Reply told them I was very ſorry they rejected an Offer that was only intended and ſo well calculated for their Good.

After converſing with them ſome Time, I aſked them what Reaſon we ſhould offer to the good Men who ſent, why they would not receive us. One of the Council in an ill-natur'd Tone gave me to underſtand, that they did not like the white People's ſettling upon the *Ohio*; and that it was neceſſary that the Chain of Friendſhip between *King George* and them ſhould be made more firm and ſtrong before they could receive the *Engliſh* ſo much into Favour as to receive their Religion.

The encouraging Proſpects now all vaniſhed, and the Door ſeemed quite ſhut up and their deciſive Anſwer left me no Room to propoſe tarrying or returning to them: However I told them that Mr. *Friſbie* and I propoſed to ſtay in the back Parts of *Pennſylvania* till the next Spring, and that if they ſhould then think favourable of our Propoſal and would let us know it, perhaps we might return to them.

After

AFTER obtaining Liberty to ſtay in Town a few Days longer, not knowing but in the mean Time the Matter would take a different Turn, & Heaven ſee fit to alter their Diſpoſition towards Religion, took Leave of the Council, and retired to my Houſe much diſheartned.

I find them full of Jealouſies and Suſpicions; and the Influence and Conduct of ſome *bad Men* have very much corrupted their Morals and prejudiced them againſt *Chriſtianity*, and who are inſtrumental in propagating all the *Vices* and few or none of the *Virtues* of the white People among the poor Heathen. So vicious are they that there is little Hope of ſucceeding in Attempts to Chriſtianize thoſe ſouthern Indians, until a Stop is put to the vaſt Floods of *Rum* which are yearly conveyed into their Country, the exceſſive Uſe of which opens a Door to every Evil.

9th. FRIDAY. The Indians I found ſtill adhered to their Reſolution, and finding my Stay among them longer would be diſagreeable, I ſet out with an Intention to return by a nearer Courſe than we came, and after traveling five Days thro' the Wilderneſs, having croſſed the *Ohio* about ſixty miles by the Courſe of the River below *Fort-Pitt*, I arrived there and had the Pleaſure to find my Companion recovered from his Sickneſs; And at the earneſt Importunity of the People we ſpent ſeven Months Itenerating among

among the vacant Settlements West of the *Appalachian Mountains*, where the People are numerous and very desirous to have Ministers settled among them. Hearing nothing in the mean Time, from the *Indians*, to encourage us to make a second Attempt, we set out for *New-England* where we at last arrived, having experienced much of the divine Goodness through the whole Journey.

F I N I S.